THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY ELDER FRANKLIN D. RICHARDS.

THE following discourse on "Revelation and Priesthood" was delivered by Elder Franklin D. Richards, at the General Conference of the Church, in the Tabernacle, Salt Lake City, October 5, 1895:

I share, in common with my hearers, the blessed instructions incident to another general Conference. My spirit is refreshed, cheered, strengthened, and encouraged in the way of life. I am glad that our neighbors from the states and territories round about have taken it into their hearts to come and enjoy a pleasant time with songs and music, and of hearing the performances incident to our first great Eisteddfod. I would be pleased, and I know my coadjutors, my brethren and sisters, would be pleased, if our visitors, in coming to entertain us with their musical festival, might be entertained by us in turn, and we be able to do them some good by imparting to them knowledge of the principles in which we believe, and in the practice of which we have been led to gather together here to make this place so acceptable as a point of attraction in the midst of this, that was fifty years ago, the great American desert.

The principles of our faith which lie at the foundation of our existence as a people have been presented this morning very plainly, forcibly, and ardently—principles that have taken hold of us in our various nativities. When they were expounded to us, we had no way of disputing them, as honest men and women, but to embrace them and make them through life the code of our salvation. I think we have one among us to day who has labored, and traveled so many years to preach the Gospel, that if all those who had heard him testify and preach the truth to them had received it with the same honest, earnest purpose as he received it, the knowledge of this Gospel would now have spread to all the enlightened nations of the earth, and all men would have had an

opportunity by this time to believe the same glorious principles that we believe in. That man is President Wilford Woodruff, who has spent his life in preaching this Gospel. I once heard President Young say that he believed that if all who had heard him preach the Gospel had received it as he received it when he heard it, and had taken hold with the same interest and energy to keep the commandments of God themselves and teach others to do so, the Gospel might then have reached to all the nations of the earth, and they have been made partakers of its blessings and its privileges. But the fact is, the people of the earth are so bound up in the traditions of the fathers that they do not appreciate this matter. They have been taught by their religious teachers—for whom they entertained the highest regard—that the heavens were so effectually sealed up, that we were to have no more revelation. It has been awfully true that the heavens have been closed as concerning the revelations of God's will, for some fourteen hundred years past, while the famine for the word of the Lord has prevailed, and a woe it has been to all the inhabitants of the earth to be thus shut out from the revelations of God and the power of His ministering Priesthood, and made only to depend upon a written book, called a Bible, for salvation. The Church of the Living God has never been conducted on the earth by writings alone, or by books, parchments, or records of any kind. Take the Bible and all the holy books that have been written—can they baptize you for the remission of sins? Have they got the power to administer the Holy Ghost to us? Can they institute a single ordinance? They can tell us what others have done; but they cannot confer the authority, nor administer the ordinances of the Gospel to us. It has taken no less than the real, living authority, direct from heaven, to confer this power by which we have carried the Gospel to the nations, and gathered the people so that at present we have people of about twenty-five different languages located here in Utah, from as many, or more different nations.

Inasmuch as this is the case, it may be interesting to know how we have come by further revelations and this Priesthood. Right at the door of this dispensation and the principle of revelation, lies a stumbling block to the people, because of the Book of Mormon. "A bible! a bible! a golden bible!" they cry.

I want to tell you in regard to the popular story that has gone abroad in the world viz., that this Book of Mormon was made up by one Solomon Spaulding, who wrote a novel, that our leaders have persevered and discovered the novel Mr. Spaulding wrote, and which they claim Sydney Rigdon got hold of and published as the Book of Mormon. That romance of Mr. Spaulding's we have obtained and had published in full, and if any of you want to examine it, you can have it and read it for yourself. You can also read the Book of Mormon, and see whether the one resembles the other. And if you want to see the original manuscript of Mr. Spaulding's, apply to the president of the Oberlin Institute in Ohio and you can get as close an examination of it as anybody likes to make. I say this to clear away the underbrush from the investigations of the Book of Mormon.

The Lord hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.—Acts xvii: 26, 27.

What shall we think of the inhabitants of this half of the world? The Bible gives an account of people that lived on the other half of the globe. It gives an account of the creation of the world, and then a very short account of the existence of the people who lived before the flood. It also gives us some account concerning the times of Abraham, Isaac, and Jacob, the growth of Israel until they became a people, and the Lord's dealings with them in their prosperity and blessing, and whenever they turned away from Him, of His afflicting and chastising hand. It also gives an account of the coming of the Lord Jesus Christ; how angels were sent beforehand to let the people know that the Savior was coming; that John the Baptist was going to prepare the way for Him; and so down through the Gospel, and epistles, until its last great work by John the Revelator, recording the grandest vision that we have any account of in divine writ. This Bible is a book written by and of people of the other half of the globe. This half was shut out, and it has become a subject of speculation by a great many people who the original inhabitants of this part of the world were. Some say they are the ten tribes of Israel, and some say one class and some another.

The Book of Mormon is the Bible of the American Continent. It gives an account of the dealings of the Lord with the people that lived on this half of the globe. It informs us that, when the language was confounded at Babel, there were a couple of men who knew God and who had His favor, that did not go into idolatry as the mass of people did, but united and asked God that He would not confound their language, so that they and their few friends and relatives might be able to understand each other. The Lord heard them and granted them that prayer, and He told them if they would hearken to His words He would lead them to a land where they could live and grow up and cultivate His everlasting love and blessing. He led them on to this land, and the names of these two men were, Mahonri and Jared. They came over to this country in those early days from the land of Shinar. They were wise men, great men, had excellent families, and were first class stock to begin to populate one-half of the earth. They feared the Lord, they walked in His ways, and they brought with them the manners and customs of those early times and displayed their architectural works all over this land. They built great cities, they became numerous and powerful. They kept records of their lives in those days and of their experience of God's providence over them; how they were led, and how they built and lived after they arrived here. By and by they became very proud and haughty, and became involved in wars, contentions, and strifes, similar to those we have had between the Northern and Southern States, until they weakened and finally destroyed each other. The enmity among them was so deadly that it continued until men finished up by fighting two and two, sword in hand. This record gives us an account of that.

Then there was in the days of Israel, a family of a man by the name of Lehi, who had several sons. Six hundred years before the Christian era, when Jeremiah came proclaiming judgments against Jerusalem, because of their wickedness, the Lord revealed unto this man Lehi and his family, they being righteous people, that He had compassion upon them, and that He did not require them to be led away captive into Babylon. So He told them that if they would gather out into the wilderness He would lead them to a place of safety, where they could live upon a choice land above all other lands. This man Lehi and his family harkened to His counsel, as did another man by the name of Ishmael, who had several daughters, and these united together in marriage, and they spread abroad here on this American continent and became a numerous and powerful people. They were people of Israel, the descendants of Joseph. They were descendants of both of Joseph's sons, Ephraim and Manasseh; and they have in this land fulfilled the prophecy which said that they should grow together and become a multitude of nations in the midst of the earth.

It was of this land that Moses spake when he blessed Joseph, saying:

Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deut. xxxiii: 13—17.

These people that came over from Jerusalem, brought with them plates, on which were contained the law of Moses and the prophecies of the early prophets, and they lived here keeping the law of Moses until the coming of the Lord Jesus Christ.

When our Savior had performed His mission in the land of Judea, He came over to this land of America. He told the people in Jerusalem that He had other sheep that were not of that fold, and that He must visit them also, that they might hear His voice, and He would bring them and they should become one people. So He came over here and held several notable conferences with the people. He taught them the same Gospel that He had taught in the land of Jerusalem, He appointed twelve disciples here, and gave them instructions; endowed them with the Priesthood, etc.

In the course of time, when the people became wicked again, after having had a long period of the greatest happiness of any people on earth, a celebrated prophet, by the name of Mormon, a righteous man, distinguished among his people for his virtues, his intelligence, and his power of Priesthood, received instructions from the Lord to write the history of his people in an abridged form, before destruction should come upon them. He did so, and wrote it upon plates of pure gold, and in the language called the reformed Egyptian—a language which no people knew very

well; and he being a prophet and having the Urim and Thummim, hid it up with these plates, so that in due time the plates should come forth and the means to interpret the record on them.

In a few words I have given you items of this history, covering a period of two or three thousand years. This Book of Mormon is an abridgment of the records of the Jaredites and also of the records of a people that came over, who were of the descendants of Joseph. I should mention also that eleven years after Lehi left, when the sons of Zedekiah were captured and their eyes put out in a most barbarous manner, one of their number, named Mulek, made his escape and was led by the Lord, and he came and landed on this North American continent, so that he and his children joined with the descendants of Joseph. We have on this land in the natives, the descendants of Ephraim, of Manasseh, and of Judah combined. This is what scientists, with much searching, speculation, and study, are endeavoring to find out.

[TO BE CONTINUED.]

"CONFERENCE OF THE LATTER-DAY SAINTS."

UNDER the above heading, the *East Kent Gazette*, of February 15, gives the following account of a district meeting of the Saints at Sittingbourne, in the London Conference, which was held on Sunday the 9th inst:—

The progress in England of the "Church of Jesus Christ of Latter-day Saints" is not marked by public parades, or *fanfares* of trumpets. The Latter-day Saints prefer to do their work quietly, and are content to abide by the issue, be it for weal or woe. The small section of the Church which exists at Sittingbourne is an illustration of this. Although numbering, comparatively speaking, a mere handful, undaunted by the religious competition by which they are surrounded, the few faithful Saints assemble at their meeting-house week after week, and hold steadily on their way. Although separated by thousands of miles from Utah, the stronghold of the brethren of the faith, the Latter-day Saints at Sittingbourne now and again entertain brethren from the far off Mormon capital—although, like angels' visits, these inter-communions are few and far between. But the periodical visits help to keep the spark alight; and the breasts of the brethren are swelled with the hope that this spark may one day glow brightly. One of these red-letter events occurred on Sunday last, when a district conference of the Church of Jesus Christ of Latter-day Saints took place at the meeting-house in Pembury Street, Sittingbourne. The chief visitors were a deputation of Elders from Salt Lake City, who are over in this country on missionary work. In the morning Sunday School business occupied the time of the Conference. In the afternoon there was an ordinary service, when addresses were given. The same procedure was observed in the evening, when a congregation, numbering between 40 and 50, assembled to hear what the distinguished Elders had to say. The majority of those present consisted of women and children, a few babies in arms being included in the congregation. The service was conducted by Elder Simons, of Sittingbourne, who may be described as the the patri-

arch of the local branch of the Church. After the singing of a hymn, one of the Elders offered prayer, the underlying theme of which was a spirit of thankfulness that the Gospel of Jesus Christ had been restored to the earth in these latter days, after being absent from it for hundreds of years. A fervent "Amen" at the close testified that the sentiments of those present were in accord with the brother who offered prayer. Another hymn was sung, and then Elder Morris, a smooth-shaven young fellow—whose juvenility for an "Elder" was somewhat incongruous—gifted with fluent speech, addressed the small congregation at some length upon the subject dear to their hearts. The speaker commenced with a reverent request that the Spirit of God might descend, and thus enable him to speak to the Saints, for without it man would not be able to speak with profit to his fellow brothers and sisters. Elder Morris dwelt at some length in pointing out that the Spirit of God was not preached to-day in its proper order. There was no "speaking in tongues," or prophesying, as in ancient days. Although there had been apostasies from the church, yet the Kingdom of Christ was still in the world. Paul foresaw the apostasy—when people would turn their eyes from truth unto fables. In writing to the Thessalonians, Paul said there would be a falling away before the second coming of the Lord. Peter also wrote of a like apostasy. The speaker said they found that the history of the present day had fulfilled the truth of the prophecies. Protestantism itself was based upon an apostasy from the primitive church. If that were not so, why were we not all Catholics? The speaker laid some stress upon the dictum that the Gospel was preached before the time of Christ in the days of the ancient prophets. He freely interspersed his address with quotations from Scripture, and went on to give further evidence of apostasies from the religion of Christ. Then he spoke of the foundation of the Mormon Mission in 1830 by Joseph Smith, who, it was contended, had received a manifestation from God to spread a knowledge of the truth. The career of the founder of the Latter-day Saints was briefly sketched, and fitting allusion made to the spread of their belief. Two years, the Elder said, had he been speaking the Truth, as it had been revealed to him. And the visitor from Salt Lake City informed his hearers that they (the missionaries) left their homes without a cent (except what belonged to them) to spread a knowledge of the Truth. He exhorted them to hold fast to the truths they had learnt, and, in conclusion, gave a wholesome piece of advice by urging them to let their actions be louder than words. Elder Eldredge, a tall, well-proportioned, good-looking, young fellow, who also hails from the Far West, bore testimony to the truth of the remarks of the previous speaker. Mr. Eldredge spoke with the Western burr which characterises the speech of the Missouri and Illinois settler, and he had a quiet, convincing manner, which strongly appealed to his hearers. He drew attention to the growth of their religion, the up-raising of one leader after another, and spoke of the privations and persecutions endured by their parents, when driven across the trackless prairie to seek a home in the Far West. In imagination he sketched the passage of an emigrant train across the prairie, and then passed on to speak with some pride of

the religious, moral, and social development of the Mormons, and of their progress in agriculture. For all these blessings they attributed the glory to God. As Mormons they strived by their works to put into practice the principles that they had received of the everlasting Gospel. Elder Gunn, another visitor from Salt Lake City, a short, square-shouldered man of about fifty, whose well-knit frame had borne the trials and fatigues of the early Mormon times, told his hearers that three times he had driven ox teams across the boundless prairies, when the people were driven from their homes. He thought that the prettiest sight ever seen by mortal man was a Mormon camp at night. Elder Gunn, in a few words, bade them hold fast to the truth, and do that which is good. The singing of a hymn (to the air of the National Anthem) brought this unconventional service to a close. On Monday evening there was a children's social gathering, and a pleasant time was spent by the little ones.

FACTS AND EVENTS.

A dispatch from New York says that intense cold has prevailed in America since the end of last week. Never since the United States signal service bureau has been in operation has the thermometer gone so low in the Eastern States. In the interior of New York State records of twenty or thirty degrees below zero on the Fahrenheit thermometer were common, and at one place in the Adirondac Mountains the mercury fell to forty-nine below zero. The cold wave extended over the Western States also.

The two obelisks, known as Cleopatra's Needles, were set at the entrance of the Temple of the Sun, in Heliopolis, Egypt, by Thothmes III., about 1831 B. C. We have no means of knowing when they were built, or by whom, except from the inscriptions on them, which indicate the above time. The material of which they were cut is granite, brought from Syene, near the first cataract of the Nile. Two centuries after their erection Rameses II., had the stones nearly covered with carvings setting out his own greatness and achievements. Twenty-three years before Christ, Augustus Cæsar moved the obelisks from Heliopolis to Alexandria, and set them up in the Cæsarium, a palace which now stands, a mere mass of ruin, near the station of the railroad to Cairo. In 1819 one of these obelisks was presented by the Egyptian Government to England, but as no one knew how to move them, it was not taken to London until 1878. Subsequently, the other obelisk was presented to the United States.

Rumors have been extensively circulated for several days to the effect that a message had been received from Dr. Nansen, the arctic explorer, reporting his discovery of the North Pole. There is a general inclination to doubt the correctness of the report, but some experienced travelers in the polar regions think it may be confirmed. Admiral Sir George Richards, in a letter to the *Times*, makes the following observations on the subject: It is pretty certain that the Fram left the coast of Siberia, somewhere between the Kara Sea and the islands of New Siberia, in the late summer of 1893, the year in which she left Norway. The North Pole from this stretch of coast is distant from 700 to 800 miles; from this position she endeavored to get north, and probably accomplished some part of the distance in the short navigable season of 1893, repeating the operation during the same season of 1894. She may then have fallen in with land, which changed the original intention of the voyage, and decided to return by the same route in 1895. It is certain that wherever she was frozen in, as she would be in October of that year, she remains now, and will remain till about the month of July. If she should be near the coast of Siberia the intelligence reported may well have been conveyed during the interval; and the meaning of the Fram being on the way home is that when the ice breaks up in July or August she will return by the Kara Sea or Behring Strait.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 20, 1896.

TRIALS NOT ENDED BY EMIGRATING.

ANY one who has read an account of the settlement of Utah will understand to a slight extent the struggles that it required to overcome the many difficulties in the path of the poor Saints who first emigrated there; but no adequate conception of the reality, however vividly portrayed, can be obtained from merely reading or listening to a recital of the experiences. At that time there were numbers of people who were in a position to gain a good living in the countries of Europe, and they left this for the sake of their faith and went to a country of which they were almost entirely ignorant. There they had to change their mode of living and of working, and often they were unable to gain the common comforts and conveniences of life to which they had been accustomed in their former homes. Out of the many thousands who have thus emigrated there have been a few who could not endure the trials, but have become discouraged and returned to their native lands.

In a majority of instances where this latter course has been pursued the parties have given a very bad account of Utah and her people. They never mentioned the hundreds of others who had been more determined than themselves in the purposes for which they emigrated, and therefore had become successful, but they took their own isolated cases as a sample of what everyone else would meet there, and the result has been an entire misunderstanding by the world, of the conditions that prevail in Utah and other places where the Latter-day Saints have settled.

It will be found upon investigation that these disappointed ones went from their native countries, under a misapprehension of what they might expect—occasioned by their own imagination of escaping from difficulties by changing their location, and not through any false description that had been given them by the missionaries—and, on account of not immediately realizing their fondest hopes, they turned away and tried to belittle the efforts of their brethren, and hinder the progress of the Church of which a few months before they had been ardent supporters.

It must be admitted that to one accustomed to living in a climate where everything is nearly always green, the barren appearance of Utah at certain seasons in early times must have been far from pleasing. This was taken as an indication that God had forsaken the country and people of the Latter-day Saints, and the poverty of the people who had been plundered of nearly everything before moving from Illinois to Utah was held up by wicked men as an instance of God's judgment upon those who

were said to have transgressed His laws. The present condition of the Saints is all that is necessary to show how libelous were such statements.

We regret to say that there have been a few Saints emigrate of late years who afterwards became dissatisfied and returned to their native countries, and could not say one good word for the people among whom they had lived for a few months or years. For some reason they had not been as prosperous as they desired to be, and had not been able to assimilate with the people as they found them, and consequently they decided to forsake the Church, and thereafter they forgot the testimonies they had borne of the truth of the Gospel. There are, however, a few honorable exceptions where persons have returned and have retained their testimony of the truth. A thorough knowledge of the circumstances attending these discontented people will show that they emigrated more for the purpose of advancing their own interests than for helping to build up God's kingdom. Their ideas of that kingdom had been that it must build them up, and because this was not done they concluded that they had been mistaken. Had all the Saints been imbued with this notion there would have been no Zion to-day. Fortunately those who can not endure the trials incident to a change of home and surroundings are the exception and not the rule. Let it be remembered that the kingdom of God is not dependent for its success upon the faithfulness or unfaithfulness of any man, and that the tribulations connected with building it up serve the two-fold purpose of testing the faithful and true, and separating from them those of a different character. Because one out of a thousand returns home and forsakes the truth, that will not prevent the nine hundred and ninety-nine from performing their labor.

Those who intend to emigrate and remain faithful to their covenants must be prepared to pass through almost any trying scene. If they will obtain this feeling and retain it, they will have not the slightest cause to regret the step; but if they think only of themselves they will become dissatisfied and look for an excuse to turn them away from the Gospel, and they will no doubt find it. In writing this there is no desire to discourage the Saints from emigrating when they feel ready, but before they go, and while on the way it would be well for them to sing occasionally the hymn:

Think not, when you gather to Zion,
Your troubles and trials are through—
That nothing but comfort and pleasure
Are waiting in Zion for you:
No, no; 'tis designed as a furnace,
All substance, all textures to try—
To consume all the "wood, hay and stubble,"
And the gold from the dross purify.

Think not, when you gather to Zion,
That all will be holy and pure—
That deception and falsehood are banished,
And confidence wholly secure:
No, no; for the Lord our Redeemer
Has said that the tares with the wheat
Must grow, till the great day of burning
Shall render the harvest complete.

Think not, when you gather to Zion,
The Saints there have nothing to do
But attend to your personal welfare,
And always be comforting you:
No; the Saints who are faithful are doing
What their hands find to do, with their might:
To accomplish the gathering of Israel,
They are toiling by day and by night.

Think not, when you gather to Zion,
The prize and the victory won—
Think not that the warfare is ended,
Or the work of salvation is done:
No, no, for the great Prince of Darkness
A ten-fold exertion will make,
When he sees you approaching the fountain
Where the truth you may freely partake.

PRESIDENT A. W. JUDD of the Netherlands Mission sends us a handsomely bound volume of Latter-day Saints' hymns in the Dutch language. This will meet a want which has long been felt in that mission. A few songs had been previously translated from the English and printed in pamphlet form, but not a sufficient number to furnish a variety for the devotional services of the Saints, who were, therefore, under the necessity of using the hymns of other denominations. They will now appreciate having the privilege of singing in their own language songs of praise which have been composed by men filled with love for the work of God. The little book contains two hundred pages and has a very creditable appearance. We are pleased to see that nearly all the favorite hymns sung in our meetings here in England have been translated. It has been aptly said that translating poetry from one language into another is like photographing a painting; it may give the mass of light and shade, but the coloring and finer details are lost in the copy, but some of the hymns in this collection are almost as correctly translated as if it had been done in prose; for instance, Sister Eliza R. Snow's ever delightful hymn "O my Father" has retained its most delicate shades of meaning. The Dutch language seems better adapted for translations from English poetry than any of the other Teutonic languages. Besides a considerable number of hymns taken from the English Hymn-book the Sunday School Song-book has also contributed some of the choice gems found in it; these together with the original compositions found in the work make up a collection of which our Dutch brethren can feel proud. A feature about the book making it still more useful is this, that the music accompanies each hymn. This will make it convenient for the Saints to use the new hymn-book in branches where there are no Elders laboring, or where the Elder is not gifted in singing. We congratulate the Saints of the Netherlands Mission on having obtained so choice a collection of soul-inspiring hymns in the language spoken by most of the members of the Church in that mission.

ARRIVALS.—There arrived in Liverpool per American Liner *Waesland* on February 13, 1896: For the Scandinavian Mission—John C. Christoffersen of Richmond; Jens L. Nielsen of Ephraim; Jens Nielsen of Huntsville: For the British Mission—John H. Taylor of Salt Lake City. On the same vessel also was Mrs. Elizabeth Duckworth of Salt Lake City, who intends to visit relatives and friends in England. The Scandinavian brethren continued their journey on the 14th; all were feeling well.

RELEASES AND APPOINTMENTS.—Elder John W. Ford has been honorably released from presiding over the Newcastle Conference, to return with the first company which leaves Glasgow in March.

Elder Daniel Stevens has been released from laboring as Traveling Elder in the Scottish Conference, and has been appointed to preside over the Newcastle Conference.

Elder John H. Taylor has been appointed to labor as Traveling Elder in the Nottingham Conference.

Elder N. C. Christensen has been released from laboring in the Turkish Mission and has been appointed to labor in the Scandinavian Mission

CHANGE OF ADDRESS.—After March 1. 1896, the address of the Manchester Conference will be No. 7 Kay Street, off London Road, Ardwick, Manchester. All letters intended for Elders laboring in that Conference will find them if directed as above.

FROM VARIOUS MISSIONARY FIELDS.

ELDER ASA W. JUDD, President of the Netherlands Mission, writes from Rotterdam, Holland, February 8, 1896:

Last Sunday at Dordrecht a Sunday School was begun with fifteen children of non-Mormons. I go to Dordrecht to-day, and hope to forward you on my return a sample of our Dutch hymn book.

I have very pleasing news from Elder Ripplinger who has been laboring in Liege and surrounding country ever since he has been here. When I visited him last a man and wife were baptized, and now he seems quite elated over present prospects. He has been led to the only considerable faction of Protestants in that section, a community of honest Baptists, and between fifteen and twenty have left their church and minister, and go with Elder Ripplinger from town to town, getting him opportunities to speak in the homes of their Baptist brethren. Some exciting times have been seen there. He went with a number of his friends to an appointed place and soon after the minister with five or six others came and, as is usual on such occasions, began making all kinds of false accusations against the Mormons. It was arranged that each should speak ten minutes. When Brother Ripplinger had answered, such an effect was produced that the minister commanded all his members to leave and not listen to such doctrine; he took the lead and the five or six who came with him followed but they soon returned when they found all the others remained, as they desired to hear the Mormon finish. They seemed satisfied with his explanation of everything. At last the minister, disappointed and angry, left again, saying that all who remained to hear such things would be excommunicated. This threat had no more effect than had the other exertions to get them to leave, and many have asked for the Voice of Warning and the Book of Mormon in French. Brother Ripplinger would like a dozen of each.

MANCHESTER CONFERENCE.

THE Manchester Conference convened at the Co-operative Hall, Greenacres Hill, Oldham, Sunday, February 9, 1896. Meetings were held at 10:30 a.m., 2 and 6 p.m. There were present from Zion, the Traveling Elders of the Manchester Conference; Anthon H. Lund, President of the European Mission; A. L. Booth and John H. Burrows of the Liverpool office; James Duckworth, President of the Liverpool Conference; Elder Benjamin R. Birchall and wife, of Nephi, Utah.

The speakers of the day were (morning meeting) Wm. A. Taylor, Benjamin R. Birchall and John W. MacDuff, (afternoon service) A. H. Lund,

James Duckworth and A. L. Booth, (evening service) Albert Arrowsmith, Wm. J. Lee, J. H. Burrows, and A. H. Lund.

In the afternoon the statistical report of the Conference, and the report of the Traveling Elders' labors for the six months ending January 31, 1896, were read as follows: High Priests 1; Seventies 10; Elders 19; Priests 12; Teachers 3; Deacons 2; members 194; total officers and members 241. Tracts distributed 11,549; houses visited 5,286; indoor meetings 339; Sunday Schools 57; open-air meetings 3; Gospel conversations 1,017; books loaned and given away 239; books sold 4. Baptisms 17; confirmations 17; ordinations 3; children blessed 7; died 1; emigrated adults 6; children 8.

The general authorities of the Church and of the European Mission were presented by President S. O. Crosby and unanimously sustained. Elder Samuel O. Crosby was sustained as President of the Manchester Conference, and the Traveling Elders were sustained to labor in the districts as follows: Albert Arrowsmith and Henry Hughes in the Heywood district; Wm. A. Taylor and Joseph Nelson in the Oldham district; William Salt and James M. Cook in the Chisworth district; Wm. J. Lee, and Thomas Greenhalgh in the Tyldesley district; A. M. Wilde, and Benjamin R. Brough in the Patricroft, Moorside, and Manchester districts.

Monday morning February 10, a Priesthood meeting was held in Brother Thomas Henry Betty's house at 34 Balfour Street, the Elders reported their labors for the past six months and received some very valuable instructions from President Lund and the visiting brethren. We had a beautiful day and the meetings were well attended by Saints and strangers; a good spirit prevailed during the conference. Dinner and tea were provided by the sisters, in the hall adjoining the meeting room; the accomodations of the hall were very pleasant and agreeable. In all we had a great time of rejoicing and received strength to pursue our labors, for which we thank the Giver of all good things.

HENRY HUGHES, Clerk of Conference.

ZINA D. H. YOUNG.

A BRIEF SKETCH OF HER LIFE AND LABORS.

ON the 31st day of January Sister Zina D. H. Young reached the age of seventy-five years.

"Aunt Zina," as the Latter-day Saints love to call her, was born January 31, 1821, in Watertown, Jefferson County, New York, and comes of goodly parentage. Her father was William Huntington, her mother Zina Baker, whose father was one of the first physicians in New Hampshire. Her maternal grand-mother was Dorcas Dimock, "descended from the noble family of Dimocks whose representatives held the hereditary knight-championship of England; instance: Sir Edward Dymock, Queen Elizabeth's champion." Mrs. Young's father served in the war of 1812; Samuel Huntington, one of the signers of the Declaration of Independence, was the uncle of her grandfather, Wm. Huntington, a revolutionary soldier. The family were directly descended from Simon Huntington, the Puritan

emigrant, who sailed for America in 1633, but died at sea, leaving three sons and a widow, who were registered in Roxbury, Mass. Wm. Huntington, the grandfather, married Presendia Lathrop, and was one of the first settlers in the Black River Valley, northern New York.

The Huntingtons embraced the Gospel at Watertown, New York, and Zina Diantha was baptized by Patriarch Hyrum Smith, August 14, 1835, and soon after went to Kirtland with her father's family. In Kirtland she received many blessings and manifestations, the gift of tongues, and of interpretation; she heard an invisible choir of angels singing in the Kirtland Temple, and was present at the memorable Pentecost when the Spirit of God filled the Temple, like a mighty rushing wind. Sister Zina was a member of the Kirtland Temple choir.

With her father's family Sister Zina passed through the terrible persecutions in Missouri of which there is not time to tell. Like many other exiles they succeeded in reaching Commerce, afterwards called Nauvoo, where the Saints suffered so much. At this place Sister Huntington, the mother, died, a martyr to suffering from the mobbings and drivings.

In Nauvoo Sister Zina became a member of the first Relief Society organization, little dreaming what would be in the future, and how great the work would become. When the Nauvoo Temple was ready for ordinances she received her blessings and endowments therein.

She left Nauvoo with the Saints in the month of February, 1846, with the first company, crossing the Mississippi River on the ice. Arriving at Mt. Pisgah, where the exiles stopped and made a resting place, her father was taken sick and died. She remained in Winter Quarters on the Missouri River, until 1848, when she started for the valley; beginning the journey in May, reached the valley in September.

When the Relief Society was established in Utah, Sister Zina was chosen as treasurer of the first society in the Eighteenth Ward, where she resided. Some years after, when Sister Eliza R. Snow was called by President Brigham Young to assist in re-organizing the Relief Societies in the wards, Sister Zina was also called by the President as counselor to Sister Eliza, and she was associated with her in the labors of the Relief Society and traveled in its interest during Sister Eliza's lifetime.

In the silk industry Sister Zina has been indefatigable and zealous, laboring as no other woman in this Territory has done, to establish sericulture. She has raised cocoons herself, and had charge of President Young's large cocoonery and mulberry orchard. In June, 1876, when a silk association was organized, Sister Zina was elected president, and she has traveled the length and breadth of the Territory in its interest.

Sister Zina also took a course of medical studies under Dr. Willard Richards in the early days in the valley, and became familiar with the practice among women, and has given numerous lectures on the subject of nursing, hygiene, and other kindred topics. She has traveled as extensively among the people and spoken as many times as any other woman, and perhaps even more. She has a rare faculty of ministering to the sick and sorrowing, and is often alluded to as "Aunt Zina the Comforter;" having such intense sympathy added to the gift of healing, which she

seems naturally to possess. Her presence in the sick room is always soothing and uplifting to the afflicted.

Sister Zina is an inspirational impromtu speaker; her speeches, in mass meetings and on various great occasions, have been widely circulated by newspaper reporters. She holds her audience without an effort by her natural eloquence.

In 1879 she visited the Sandwich Islands. During this trip she met many noted people. The same fall she accompanied Sister Eliza to St. George. There they labored in the Temple, and among the sisters' organizations, held meetings, traveled over a thousand miles, often camping out over night. In 1881 she visited relatives in New York and Vermont and collected genealogical records of her ancestry; and while away often spoke in Sunday Schools and temperance meetings, and conversed with many celebrated divines; attended the Woman's congress at Buffalo and a National Suffrage convention in New York city. Sister Zina also assisted the Elders in organizing a Relief Society at Cohoes, New York, during that visit.

In 1882, when the Deseret hospital was established, Sister Zina was chosen vice president, and occupied the arduous position for twelve years; the same year she attended the National Suffrage Convention in Omaha, and visited relatives in St. Joseph, Mo. At this convention she made the acquaintance of several celebrated women, May Wright Sewell, Phoebe Cousins, and others, also Susan B. Anthony, whom she had already met here on her first visit to Utah in 1870, and afterwards in New York. Sister Zina had continued her labors among the people and in the House of the Lord without ceasing year after year, and thousands rise up and call her blessed. She was for thirty years and perhaps even more, a diligent Sunday School worker.

After the decease of Sister Eliza R. Snow in December, 1887, Sister Zina being her first counselor, continued acting president until April, 1888, when she was called by President Wilford Woodruff and set apart to preside over all the Relief Society. In 1891 the Relief Society became formally connected with the National Council of women of the United States, which entitles the president to the position of vice-president in this great council. In 1893, when the congress of representative women from all the world met in the Art Palace in Chicago at the time of the World's Fair, Mrs. Young was present and had the privilege and the right of taking part in the important proceedings. She also held a meeting of the Relief Society in one of the halls of the Art Palace, which attracted much attention. At this meeting Isabella Beecher Hooker, Elizabeth Lisle Saxon, and other celebrities were present, and some of them requested the privilege of speaking. On the Sunday following at the services in the large hall, Mrs. Young was seated upon the platform with fourteen women ministers of different denominations, conversing freely with them after the service upon the principles of our faith. She also attended the congress of charities and philanthropies, of which she is a vice-president. Mrs. Young's labors have been unceasing and though she has reached such a great age, her usefulness is not diminished, but increases as the field of her

labors widens out, and develops more and more. Her entire time is given in the service of the Lord, in the duties of her calling in the Relief Society and to the ministrations in the Temple, where she had been called to preside over the sisters—a long and a beautiful life, of which scarcely the bare outlines are given here. Sister Zina is decidedly a woman of the people, beloved by the Saints for her many excellent qualities, her integrity to the Gospel, and her abundant charity.

We have only spoken of Sister Zina here as a public woman in the capacity of a missionary laboring among the sisters, but her home life has been equally exemplary and successful. She is tender and motherly in her nature, and though she has not had a large family of her own (two sons and one daughter) she has several children who call her mother, now grown to manhood and womanhood, to whom she has given the same loving attention as to her own, and who love and reverence her in return as do her own.

Sister Zina became the wife of the Prophet Joseph Smith in Nauvoo, and after his death was married to Brigham Young. It is impossible to enter into details in a newspaper article. Volumes might be written of Sister Zina—her name has gone far and wide, and she is known everywhere for her good works; no woman in the Church is better known or more highly respected, and not only at home but abroad, she is appropriately designated a mother in Israel, which she is in very deed.—E. B. W., *in Deseret News.*

UTAH NEWS.

(Summarized from State papers.)

Hon. William H. King has decided to remove from Provo to Salt Lake City, and will hereafter make the latter place his home.

A project is under headway to organize a large choir, similar to the one in Salt Lake City, from the leading singers of Ogden and Weber County.

The farmers in some parts of the State are afraid the coming season will bring a scarcity of water for irrigation purposes, as the snowfall is reported very light.

Christine Golden Kimball, mother of Elders Jonathan G. and Elias S. Kimball, died at her home in Salt Lake City on January 30. She was one of Utah's pioneer women, having gone there in 1848.

The programs are published for a series of concerts to be given by the Tabernacle choir before taking its trip to California. Each one is to be different from the others, and the best selections from all will be produced in the cities of California.

The people of Spring Lake have petitioned the Utah County court to have the lake drained, claimed that it is the cause of so much malaria and sickness in the village. The lake is well stocked with carp, and Peery and Miles of Payson, who own it, will not give their consent to the draining unless they are compensated for the loss of fish which will result.

Judge A. Howat, who was elected to office last November, has resigned his position as one of the Judges of the Third Judicial District Court. Some surprise was caused by this action, as he had been serving only three weeks. He says it is on account of an entire change in his circumstances which is as unexpected to him as to any one. A large number of men made application to Governor Wells to be appointed Judge Howat's successor. The position was given to J. A. Street.